



A premonition for euery disposition:

Published for the profit of all if it be well applied.

By Charles Gubbin.

TO THE READER.

Art thou { Insolent or ignorant of thy estate, } behold { Thy apparant miserie. } And it may { Humble thee in presuming.
Inticed, or enclined to euill, } Gods pronounced iudgment. } Terrifie thee in attempting.
Intangled, or overcome of euill. } Gods promised mercie. } Comfort thee in displaying.

A Mappe of mans miserie.

I know mine owne wickednes, and my sinne
is euer before me. *Psal. 51. 3.*

What is man, whereto serueth he? *Eccles. 18. 6*
He is like a thing of naught. *Psalme. 144. 4*
He is made of the dust of the ground. *Gene. 2. 7*
He is hapen in wickednes and conuicted in sinne.
Psalme. 51. 5
He is by nature the Child of wrath. *Eph. 2. 3*
He is by his owne knowledge but a beast. *Iere. 51. 7*
He cannot of himselfe thinke a good thought. *2. Cor. 3. 5*
The earth was cursed for his sinne. *Gene. 3. 17*
Dun creatures are destroyed for his cause. *Ieph. 1. 3*
It repented the Lord that he had made man. *Gene. 6. 6*
He is borne into trauaill as the sparks flie bywarde.
Iob. 5. verse 7
His dayes are sorowes and his trauaill griefe.
Eccles. 2. 23
His glory is but dunge and wormes. *1. Mela. 2. 62*
His helpe is but vaine. *Psalme. 60. 11*
His time is like the shadowe vpon the earth.
1. Chro. 29. 16
His life is but a spanne long. *Psal. 39. 6*
When he hath done his best he is but an vnprofitable
Seruaunt. *Luke. 17. 10*

A Mirror of Gods iustice.

If thou o Lorde straightly markest iniquities
who shalbe saued. *Psal. 130. 3.*

It is a feareful thing to fall into the hands of God. *Deut. 10.*
As his mercy is great so is his punishment. *Eccles. 16. 12*
He is a great God mighty and terrible. *Deut. 10. 17*
He is a God of reuenge. *Deut. 32. 35*
He is able to cast both body and soule into hell. *Matth. 10*
If a man sinne against the Lord who shall pleade for him.
1. Sam. 2. 25
Vengeance belongeth vnto me, I will recompence (sayth
the Lord) *Deut. 32. 35*
Curse shall haue reward according to his work. *Ap. 22*
The reward of sinne is death. *Rom. 6. 23*
He that committeth sinne is of the deuill. *1. Ioh. 3. 8*
The face of the Lord is against such as doe euill.
1. Pet. 1. 12
There shall be no end of plagues to the euil man. *Pro. 24. 20*
He spared not the Angels that had sinned, but cast them in
to better darkness. *2. Pet. 2. 4*
He destroyed kings for all they be as Gods vpon the
earth. *Ias. 12. 23*
He punished rich men for all they had the wealth of thys
worlde. *Luke. 16. 23*
For with him is no respect of persons. *1. Cor. 10. 14*

A mention of his mercie.

According to the multitude of thy mercies put
away mine iniquities. *Psal. 51. 1.*

It is better to fall into the hands of God then of men,
(for his mercies are great.) *2. Sam. 24. 14*
As his greatness is so is his mercie. *Eccles. 2. 21*
He is a gracious God and a mercifull. *Micha. 4. 2*
He is a God of patience and consolation. *Rom. 15. 5*
He is rich in mercie. *Eph. 2. 4*
His mercy is aboue all his works. *Psalme. 145. 9*
He is ready to forgive. *Elay. 55. 7*
Before they cry I will heare, and whilst they are yet thin-
king what to speake I will answer (sayth the Lord) *Esa. 65. 25*
He taketh no pleasure in the death of sinners. *Ezech. 18. 22*
He maketh as though he sawe not the sinnes of men, be-
cause they should amende. *Wp. 11. 20*
He sent his own son to cal sinners to repentance. *Mat. 9. 13*
Though sin aboundeth, grace superaboundeth. *Rom. 5. 15*
He pardoned Dauid for all he had committed both whope-
dome and murder. *2. Sam. 12. 13*
He receiued the prodigall son into fauor againe. *Luke. 15. 22*
He receiued the theefe into Paradise for all hee was a most
happynous malefactor. *Luke. 23. 43*
For at what time a sinner doth hartly repent him, the Lord
hath promised to forgive him. *Ezech. 18. 21. 22.*

Our life we leade Gods lawes to learne, with will to do the same:

We read to know, and know to liue, and liue to prayse Gods name.

A caueat for Rich-men:

Be rich in Faith.

To the ende you may vse and bestowe your goods to your owne
good, and his glory that gaue them, consider of these sen-
tences pronounced against such as abuse
them. And

Amongst others, reade { Elay. chap. 5. verse. 8. } Like Sheepe they lye in
{ Amos. chap. 8. verse. 4. } graue, Death deuoureth
{ Iames. chap. 5. verse. 1. } them. *Psalme. 49. 14.*

Speciall causes to dehorte you from such greedines in gathering,
and griplenes in keeping your goods.

1. The desire of money is the roote of all euill. *1. Tim. 6. 10.*
2. A mans life standeth not in his goods though he haue aboundance. *Luk. 12. 15*
3. When he dieth he shall carrie nothing awaie with him. *Psalme. 49. 14. 17*
4. His goods will not auaille him in the day of wrath. *Prou. 11. 4.*

Having goods, you ought to giue and doo good with
them, partly to this ende.

1. For the glorie of God.

Honour God with thy riches. *Prouerbs. 3. 9.*

2. For good example to others.

Let your light so shine before men that they may see your good works. *Matth. 5. 16.*

3. For a signe of the sinceritie of your profession.

A good Tree bringeth forth good fruit. *Matth. 7. 18. Iames. 2. 18.*

If you would knowe { Iob. chap. 31. verse. 16. } Zacheus gaue the one
to whom you should { Elay. chap. 58. verse. 7. } halfe of his goods to the poore.
giue, reade { Luke. chap. 14. verse. 13. } Luke. 19. verse 8.

Why you ought to
giue to the poore. { Because God hath commaunded ye should giue. *Deu. 15. 10.*
Giue to the poore for commaundement sake. *Eccles. 29. 9.*

Because hee hath made them as his instruments to trye
your hearts & charitie, as appeareth. *Deu. 15. 11. Mat. 26. 11*

Howe you ought to
bestowe your beneu-
olence. It must be done { Simply. } For God loueth no vaine ostentation.
{ Cherfully. } For he loueth a cheerful giuer. *Eccle. 35. 10*
{ Liberally. } For it is a plague to a rich man to want
a liberall hart. *Eccles. 6. 12. &c.*

What good insueth in giuing to the poore.

1. He that giueth to the lenth to the Lord. *Pro. 19. 17* and shal not lack. *Pro. 20. 27*
2. He layeth up a good store for himselfe against the day of necessity. *Tob. 4. 9.*
3. He shall haue great reward in heauen. *Matth. 25. 40.*

What hurt followeth by with-holding from such.

1. He that hideth his eyes from them shall haue many curses. *Pro. 28. 27.*
2. If they curse thee in bitterness of their soule their prayer shalbe heard. *Eccle. 4.*
3. He that stoppeth his eare at their cry, shall cry and not be heard. *Pro. 21. 13.*
4. He that sheweth no mercy, shall haue mercilesse condemnation. *Iam. 2. 13.*

Therefore do good whilst ye may, remembreing this saying.

What shall it aduantage a man to winne the whole worlde, and afterward loose
his owne soule. *Luke. 9. 25.*

A comfort for Poore-men:

Be poore in Spyrte.

To the ende thou maist beare thy poouerty more patientlie,
enter into this consideration.

1. Hast thou not a house? For Saniour Christ himselfe had not wheron to rest
to hold thy head in. { his head. *Matth. 8. 20.*
2. Hast thou little? For Paule suffered hunger & cold, & yet (sayth he) I haue learned
fode of rayment. In whatsoeuer state I am in, therewith to be content. *Phil. 4.*
3. Hast thou any? For Solomon saith, better is a little with the feare of God, then
thing at all. { great treasure and trouble therewith. *Prou. 15. 16.*
4. Hast thou no? For Dauid saith, he that seeketh the Lord shall lack no manner of
thing at all. { thing that is good. *Psalme. 34. 10.*
5. Hast thou a fewe crosses? We must by many enter the kingdome of heauen.
and cares in this worlde. { *Acts. 14. 22.*
6. Hast thou many ini-? All that wee suffer here are not counted woorthy the
series & afflictions. { glory of the life to come. *Rom. 8. 18.*

Thy poouerty { For: trial of thy faith & patience, } As it *Iob. 1. 1*
may be laide { For: thyne amendment. } was vpon { The prodigall son.

Seeing poouertie and riches come of God, vse these
three things in thy extremitie.

1. Pray. { Not to despise of } For he is faithful, & wil lay no more vpon thee
er. { Gods prouidence. } the he wil make thee able to beare. *1. Cor. 10. 13.*
2. Patie. { to take thy crosse } For it is an easie thing in his sight, suddenlye to
ence. { thankfully. } make a poore man rich. *Eccles. 11. 21.*
3. La. { to get thy lining } For better it were to die the beg. *Eccle. 40. 28* and it is
boz. { if it be possible. } a blessed thing to giue rather then receiue. *Act. 20. 35.*

If thou doost consider what inconueniences and euils be incident,
and come oftentimes with prosperitie and riches, thou woul-
dest be better contented with thy poore estate.

Dauid saye in his prosperitie he should not be moued. *Psalme. 30. 6.*

Riches { Withstand vs fro wel doing. } as appeare { The yong man. *Mar. 10.*
often { Spoure vs to securitie. } by the par. { The rich man. *Luk. 12.*
times { Be the meanes of our miserie } ble of { Dimes and Lazarus.
Herof it is said. A rich man shall hardly enter the kingdom of heauen. *Mat. 19. 23.*

Therefore comfort thy selfe with these consolations, remem-
bring this saying:

Coolines is great riches if a man be content with that he hath. *1. Tim. 6. 6.*

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